

The Christian



Intelligencer

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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N. CLEVELAND FLETCHER, Editor
From the Magazine and Advocate.

A SERMON.

By the late WILLIAM HARRISON HOYT.

"I tell you nay, but except ye repent, ye shall all likewise perish." Luke xiii: 5.

This passage has long been considered by a great share of the Christian world, to teach the doctrine, that a portion of the human family will be endlessly miserable: so much so, that it has been quoted, time after time, as though it were an incontrovertible evidence of the truth of that sentiment. Consequently, it is oft-quoted to prove the falsity of that doctrine which teaches that the Lord is good unto all, and his tender mercies are over all his works. We believe, however, that this is far from being the true application of the text. We will therefore give our reasons for dissenting from the commonly received opinion concerning this passage, endeavor to give it its true application, and as far as we are capable, restore to these oft-perverted words of our Saviour, their primitive meaning.

Had the doctrine of endless misery been the sentiment which Jesus intended to teach by these words, it would not only make him teach precepts directly opposed to that which he has declared to be the truth of God at other times, but would make him teach a doctrine totally opposed to the whole design of his mission into the world. For, saith he, "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Here permit me to ask, how many were given to Christ? For all that were given him, "shall remember and turn unto the Lord," who will have mercy, and abundantly pardon, and Christ will raise them up again at the last day.

Saith the Calvinist—"The elect, and the elect alone, were given to Christ; and the rest of men and angels, were predestinated for the glory of God, unto everlasting death."

Saith the Arminian—"Those alone were given to Christ who believe on his word and obey his commands, while in this probationary state."

But saith the Redeemer of the world—"The Father loveth the Son, and hath given all things into his hands." And again, "These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee. As thou hast given him power over all flesh, that he should give eternal life, to as many as thou hast given him—and this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent—I have glorified thee on earth, I have finished the work thou gavest me to do." Whose testimony will you receive? I beseech you to receive the testimony of him who spake as never man spake. For he hath received of the Father universal dominion, that by one sacrifice of himself, he might through the blood of the cross, reconcile all things to God.

But to return to the text, "I tell you nay, but except ye repent, ye shall all likewise perish." Those who apply this text to a future state of existence, take for granted the very point which remains to be proved—namely, that "perish," means endless misery. For it will be observed that there is nothing more, either in the text or context, from which to draw such a conclusion. But to show such a conclusion false, and that *perish*, does not mean endless misery, we will examine a few passages where this word occurs, to ascertain the sense in which it is used in Scripture.

1. We find this word signifies to be drowned. For when Jonah was on his way to Tarshish, in a ship bound for that place, there arose a violent tempest; and inasmuch as they were like to be shipwrecked, and consigned to a watery grave, the shipmaster came unto Jonah, while he was sleeping, and said—"What meanest thou, oh sleeper, arise and call upon thy God, if so be, he will think on us, that we perish not." And again, when Christ and his disciples had entered into a ship as they sailed, Christ fell asleep. And there arose a great storm of wind and the waves beat into the ship, so that it was filled with water, and his disciples were in jeopardy. And they came to him, and awoke him, saying, "Master, Master, we perish. Then he arose, and rebuked the wind and the

raging of the water; and they ceased and there was a calm."

2. We find it used to designate a state of starvation. After the prodigal son had wasted his substance, and spent his portion in riotous living, he applied to a citizen of that country, who sent him forth into his fields to feed swine. Here being reduced as he was, to such a state of poverty and distress, after a sober reflection upon his past misconduct, he exclaimed, "How many servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, father I have sinned against heaven, and in thy sight." An example worthy of imitation by many at the present day.

3. We find this word used to designate the natural death of mankind. For it is written, "All flesh shall perish together, and man shall turn again unto dust."

4. We read that "the righteous perisheth, and no man layeth it to heart" and that "there is a just man who perisheth in his righteousness."

Thus we see that *perish* does not imply endless misery; for none will contend that a righteous or just man will be consigned to the torments of an endless hell.

"Except ye repent, ye shall all likewise perish." On the phrase, "likewise perish," Dr. A. Clarke says, "Ye shall perish in like way, or the same manner." Parkhurst is to the same import, for, saith he, "the word here rendered likewise, signifies in the same way or like manner." But here the question arises, in what way, or in the like manner of what, were they to perish, should they not repent? Had the Saviour been describing the situation of those beings who had been cast down to the regions of despair, there to spend a never ending eternity in pain and anguish—I say had he been conversing upon this subject, and to the question, "Suppose ye that these were sinners above all others?" had answered, "I tell you nay but except ye repent, ye shall all likewise perish," there would have been good ground for the inference that is generally drawn from the text—But such was not the case; for we are informed, in the context, that there were some present, who informed Christ of the Galileans, whose blood Pilate had mingled with their sacrifices. Jesus answered and said, "Suppose ye, that these Galileans were sinners above all the Galileans because they suffered such things? Or those eighteen, upon whom the tower of Siloam fell, and slew them; think ye that they were sinners above all men that dwell in Jerusalem? I tell you nay, but except ye repent, ye shall all likewise (or in like manner) perish."

Bishop Pearce, paraphrases the passage thus, "Except ye (the nation of the Jews) repent, your state shall be destroyed," which was literally fulfilled at the close of the legal dispensation. The evident meaning of the phrase is, then, that if the Jews did not repent of their sins, and turn unto righteousness, break off their evil and abominable practices, and serve the one living and true God, they should be destroyed, and that without remedy. And that there should be a similarity between their destruction, and that of the Galileans, and also of those upon whom the tower of Siloam fell.

Such was, literally, the fate of this unhappy people. For after they had rejected the Messiah, and killed the Prince of life, agreeably to the prediction of the Saviour, they were subdued by the Romans—their city laid waste—their temple burned, and they themselves destroyed by the edge of the sword, famine and pestilence, so that the number slain in Jerusalem and its neighboring cities, according to Josephus, was about one million three hundred and fifty seven thousand; besides those who were carried away captives into all nations. Thus were this people destroyed, or dispersed to the four quarters of the earth, to become a by-word among all nations.

And there was, likewise, a great similarity between their destruction and that of the Galileans, and of those upon whom the tower of Siloam fell. For, saith Dr. Adam Clarke, when Jerusalem was taken by the Romans, multitudes of the priests, etc., who were going on to the sacrifices, were slain, and their blood was mingled with the blood of their victims; and multitudes were buried under the ruins of walls, houses and temples. Thus instead of teaching the doctrine of endless misery, the text refers to the destruction of the Jewish nation, and had its fulfillment nearly eighteen hundred years ago. Consequently the phrase, "Except ye repent, ye shall all likewise (or in like manner) perish," is not, and cannot be, rightly applied to mankind in general.

I would not be understood to say, that all men shall not receive punishment for their sins; or that repentance is not necessary. For no doctrine is more plain-

ly taught in the Scriptures, than that God "will by no means clear the guilty." "For unto him belongeth mercy, for he rendereth to every man according to his works." "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile—but glory, honor and peace, to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God."

But it is taught in the Scriptures equally as plain that punishment is limited and designed to reform. "For the Lord will not cast off forever, but though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men." "For I (the Lord) will not contend forever, neither will I be always wroth, for the spirit should fail before me, and the souls which I have made." "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on forwardly in the way of his heart. I have seen his ways and will heal him, I will lead him also, and restore comforts unto him and to his mourners." "I create the fruit of the lips; peace, peace, to him that is far off, and to him that is near, saith the Lord, and I will heal him." "But the wicked are like the troubled sea when its waters cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you, as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers after the flesh, who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they, verily, for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards, it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

Repentance is necessary, for all stand in need of it. Not that repentance which characterises too many professors of religion at the present day—which is caused by fear of the endless wrath of an offended God—but that repentance, or reformation, which is caused by the love of God shed abroad in the heart. For without this repentance or reformation, none can become holy; and without holiness no man can see [enjoy] the Lord.

Thus have I endeavored, as far as I am capable, to give the text its true signification; and to show that when rightly understood, it is in perfect harmony with other portions of Scripture. And notwithstanding the degraded state of Israel, and the long period of time which has elapsed since they were cast off, yet when the text is correctly interpreted, it does not militate against their final restoration. For when the compassionate Redeemer wept over Jerusalem, and beheld the approaching ruin which awaited the city, he lamented the fate to which they were doomed. "O Jerusalem, Jerusalem, which killest the prophets and stonest them who are sent unto thee, how often would I have gathered your children together, as a hen gathereth her brood under her wings, but ye would not! Behold your house is left unto you desolate." Dark, indeed, would have been their prospects had not the Saviour cast a ray of light around the future. "Verily I say unto you, ye shall not see me henceforth, until the time come when ye shall say, blessed is he that cometh in the name of the Lord."

However miserable the condition, or degraded the situation to which they were reduced, yet so sure as revelation can be credited, the time of their redemption shall surely come. "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the

depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen." Thus, after the fulness of the Gentiles shall be brought in, (which includes all other nations besides the Jews,) is Israel's salvation declared in language that it would seem none could misunderstand.

Well then, might Peter say, that the Lord had spoken by the mouths of his holy prophets, the times of the restitution of all things. If the time will come, when "all the ends of the earth shall remember and turn unto the Lord"—when "the ransomed of the Lord shall return and come unto Zion"—when "the Lord, shall wipe away tears from off all faces"—when "every knee shall bow" unto the Lord, and "every tongue shall swear, surely shall say, in the Lord have I righteousness and strength"—when "all the ends of the earth shall see the salvation of our God"—when "all shall know the Lord from the least to the greatest"—I say, if these times will come how can any person say, that millions of the human family will welter out a ceaseless eternity, under the wrath and curse of a revenging God? This I must leave for those to answer, who teach that doctrine. But let us, my friends, imitate the example of Abraham of old, stagger not at the promises of God through unbelief, but be fully persuaded, that what he has promised, he is also able to perform. For he will, "in the dispensation of the fullness of times," "gather together in one, all things, in Christ; both which are in heaven, and which are on earth, even in him"—and "he that is in Christ is a new creature; old things are passed away; and behold all things are become new."

Therefore, brethren, "let us be steadfast, immovable, always abounding in the work of the Lord." "Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

From the Trumpet.

Our Possessions.

"Therefore let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's and Christ is God's."—1 Cor. iii. 21—23.

We learn from the chapter in which the above passage is found, that the professed disciples of Christ, who constituted the church at Corinth, had, so early as this epistle was written become unhappily divided. Some were for Paul, and others were for Apollos; and these partialities were characterized with strife and envy. So unchristianlike were they in their conduct, in relation to this subject, that the apostle charged them of being carnal. He endeavored also to set them right in their views respecting different men who were laborers in the word of the gospel ministry, by informing them that the different gifts which were exhibited by different ministers of the word, were alike, the instruments in the divine economy of carrying on or promoting the same good work. He says, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

Happy would it have been for the christian church, had the folly of which the apostle accused his Corinthian brethren, been confined to them, and to that age; but this appears not to have been the case. A corruption far worse than the one the apostle labored to cure, has discoloured christianity. Not only have the people of the christian community indulged in partialities in relation to their public teachers, but the teachers themselves have assisted in kindling the fire of their envy and strife, by indulging in a spirit of rivalry. St. Paul was so entirely free from this foul corruption, that he labored to have it understood that he and the rest of the ministers of the word, were but instruments which God used to promote his own cause and kingdom in the world. He endeavored to persuade his erring brethren into more enlarged and liberal views than those which favored these improper partialities. He had no desire that they should prefer him to another; but that they should look on all the ministers of the gospel as gifts which God had bestowed on them.—

Could they have this correct view of the subject, he well knew that it would at once cure them of the malady which had corrupted their minds. But the moment he lit on this point of his argument, his quick perception caught a full view of the vast possession embraced in what God has bestowed on his children. In accordance with this extensive view, the apostle proceeded to reckon up, and to set down a comprehensive inventory of our possessions. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ God's." Within the compass of this wide and extended possession we find embraced all public men; whether ministers of the gospel, or men employed in the political world; and indeed, all men, in every station and condition. Every individual is a gift belonging to the whole community. Happy would it be for all concerned, could these truths be at all times realized by all people. All envy and strife would give place to a spirit of vigilance, devoted to the work of doing good to the whole community. Among ministers of the gospel, there would be no rivalry, no jealousy, no questioning who should be greatest; but all would strive to be useful to mankind, as stewards of the manifold grace of God. Among public men, in the political world, no unhappy rivalry would operate to disturb society, by dividing people into opposing parties, who, in place of treating all public functionaries as a treasure belonging to the community, indulge in the spirit of envy and jealousy, tending to render such gifts of God useless. Even those in private life, however moderate in means and circumstances, would have the satisfaction of contemplating themselves as occupying an important and useful station, and as capable of rendering themselves useful to that community, to which they belong. "All served, all serving."

While viewing our vast possession, as presented in the passage which heads this article, we see not a poor person in the world. All are joint heirs of all there is in the world. The world belongs to us. All things belong to us. Those who are called rich, are, in reality, no more so, than those we call poor; for the rich man and all his estates belong to the poor, and are theirs. The man who lives in the most humble shed, may look through the openings in his shattered dwelling, and see a world which belongs to him; and princes, and palaces, which are also his own. Where then can the christian find poverty, except with those who are called rich, or are called poor, who know not that the world is theirs?

Life and death, things present, and things to come, are specified in the apostle's inventory. They are ours. They belong to our vast possessions. They are all given to us by our Father who is in heaven, and are all designed for our benefit. Life, with all its comforts and enjoyments, with all its trials and afflictions is ours, and designed for our good. Death is also part of our possession, and is just as much designed for our benefit as any other part or portion of what our Creator has given us. Why should we either fear death, or dread to die? If our heavenly Father has placed death among the gifts he has bestowed upon us, he must comprehend its advantage to us. Who would live always? Have not many loved ones gone already to the tomb? Would we be willing to resign privilege to go where they have gone? Did not he who loved us, die for us? And would we wish not to die? If the day of one's death is better than the day of one's birth, who would be willing to resign this item of our possession?

Among the happy considerations connected with our subject, the fact that we cannot lose our possession, or any part thereof, is not the least. All that is present we now have; and all that is to come will certainly be ours. He who has given us all things, has secured to us his gifts and our rights. With these enlarged and extended views we may always rejoice with gratitude to the giver of all things, and in all things give thanks.—We may also learn to set a right estimate on our fellow-men and on ourselves, and enjoy the felicity of believing that we are useful to others, and that they are serviceable to us.

DRUNKENNESS.

Dean Bolton enumerates as the principal arguments against intemperance in drinking, which are suggested by the common reason of mankind the contemptible figure which it gives us, the hindrance it is to our confidence being reposed in us, so far as our society is concerned; the advantage it affords the crafty and knavish over us; the bad effect it has on health; the prejudices which result from it on the mind; and lastly, in disposing us for many great crimes, and preparing us for the greatest.

THE INTELLIGENCER.

"And truth diffuse her radiance from the Press."

GARDNER, OCTOBER 28, 1836.

Samuel Baker, Again.

This gentleman is dissatisfied at the notice we took of him a few weeks since, and wishes us to retract that part of our article which refers to females attending public worship. We cannot do it; he has not yet convinced us that we were wrong in making it public. He acknowledged to us that he made use of the phrase of which we complained, but said it was not original with him, that it was a saying of Dr. Huntington, and his audience at the time consisting of males only he quoted it without approving or disapproving it. A poor apology we think. The truth of the matter is, on commencing his services Mr. Baker saw that there was not a female present, he was undoubtedly sorry that it so happened, for all clergymen like to see before them during their devotional exercises a goodly number of both males and females. The circumstance recalled to his mind, the base insinuation which he made use of, and he adopted it as his own for the time being, and meant it should be applied to his audience; for if he did not so intend to be understood why did he quote the sentence which follows: "This is a singular audience, not a female present, well be assured (or he might have said, it was a saying of Dr. Huntington) that when there are two females to one male at public worship anti-christ is in the pulpit." Now, whether the above language is used by Dr. Huntington or Samuel Baker, it is a falsehood, and betrays a spirit which is rankling around the heart of him who adopts it, and of which he ought to disgorge himself, in some secret place, and not in the pulpit. We have no disposition to injure in the least, Mr. Baker, we have no feelings in regard to him but those of friendship, but as a conductor of a public paper we will not remain silent when such doctrines are inculcated, and the whole female community basely calumniated. We say now to Mr. Baker as we said to him personally, if he feels himself to be injured by any remarks we have made, he shall have the privilege of replying through our columns, providing his communication shall be written in a proper manner and spirit.

Come Br. A. let us go to church. No, I think I shall not go. Not go! why not, pray. Why Mr. — preaches up too much *Arminianism* for me, I cannot stand that, I had rather hear a Methodist, and then I should expect nothing else. Well Br. B. you will go; no, not I, he is to much of a Calvinist, I despise this, election and reprobation, although he don't say much about being damned in consequence of the sin of our first parents, but he might as well, and I wish he would, then we should know what to do with him. What would you do? We would dismiss him and procure one that is a real Universalist. Br. C. will you accompany me to the place of meeting? I should be glad to go with you, but I do not like to hear so much orthodoxy held up by a Universalist, Br. — is a kind of a Restorationist or Unitarian I don't know which and his sermons are all practical. I want to hear doctrinal sermons altogether and now and then I like to hear them give the orthodox a good drubbing. There is Br. such an one, he is real smart fellow, how he did lash the endless misery folks the last Sunday he preached here, he has every passage of scripture at his tongue's end, how he did reel them off and be challenged every orthodox to come forward and measure lances with him if they dared. If there were any present they dare not come forward, they were completely silenced. Such is the language which we frequently hear from professed Universalists; *professedly* such we say, because no real Universalist would indulge himself in such language. We always consider such men as enemies in disguise, and we had rather associate with a generous opponent, who lives as he ought and openly avows himself to be an uncompromising enemy to the doctrine we profess to believe and preach, than with such men.

Removal.

Br. John G. Adams of West Rumney N. H. has accepted an invitation to take charge of the Universalist Society in Claremont N. H.

Invitation.

Br. William West of Philadelphia has received an invitation to take the pastoral charge of the Universalist Society in Cincinnati.

Spirit of Christianity.

Mild in its nature—powerful in operation and renovating in its influence is the spirit of Christianity. Like the source from whence it flows it is rich with the miracles of light and love. It erects a throne in the human form and aways its sceptre over its subjects with tenderness and love. It is "a still small voice" that directs the children of God in the road that leads to life eternal, and

whispers to the listening ear that death shall be swallowed up in victory, and the restitution of all things shall be succeeded by a fruition of countless ages.

New Society.

We learn from the Trumpet that a society of Universalists has been formed recently at Scituate Harbor Mass.

Another Preacher.

It is stated in a late Union that Br. Wm. Fishbough has commenced preaching Universalism, in Philadelphia.

Ordination.

Br. John Nichols was recently ordained to the work of the ministry in Hingham, Mass. Sermon by Br. A. A. Folsom.

"The pleasure of sin."

Heb. 12: 25.

Sin brings some pleasure to mankind; but it lasts but for a season. At God's right hand are pleasures forever more. Which is a wise man? He who pursues after pleasures which last but for a short season, or he who seeks after pleasures, which will last forever more? Does that man act a rational part, who chooses the pleasures which last but for one night, which involve him in pains for one year; while he neglects those pleasures which would give him the sweetest rest on the one night, and the purest pleasures for one year?

Behold the voluptuary, the intemperate, the gambler, the thief, the robber, the contentious, the covetous, the murriner, and the ambitious, and every other sinner that is seeking pleasure in sin. He pursues it and for a short season and gains it; but it leaves a sting behind. He pursues it again, and tastes the pleasant cup, but pain and poison render him wretched. He goes to his pleasures of sin again and again, but shame, guilt, fear, remorse, self-contempt, self-condemnation, self-punishment haunts him continually. He finds that there is no peace to the wicked. There is a dismal sound in his ears. He fears when no man pursues him. His own conscience condemns him. He is his own accuser, he judges himself guilty, he executes upon himself tribulation and anguish. But still he follows his sinful pleasures. He will put forth his hand and take of the forbidden fruit. The serpent bites him. He does not taste of the honey of sin, and the bees sting him.

David speaks of his being encompassed about with bees. Psalms 118: 12. And the Amorites chased the Israelites as bees do. Deut. 1: 44. So thousands of tormenting thoughts swarm around the sinful soul. He may deny a God, and yet feel his frowns; and knows not that the arrows of the Almighty drink up his spirits daily. The arrows of the warrior bring a dreadful thirst upon the wounded man, and drink up his moisture. So the sword of the spirit, which is the word of God, is unsheathed in the sinners breast. The sharp two edged sword pierces to the dividing asunder soul and spirit, the joints and marrow. Can the animal soul and rational spirit be divided asunder; and the joints and marrow be pierced and man suffer no pain and misery? No. The word of God is quick and powerful. It cuts to the quick; to the living flesh. The sinner may fly to his intoxicating pleasures in sin for a season, but soon his mirth is turned to madness: his sin involves in sorrow: his pleasures end in pain. His heavenly part carries away captive his rational part; and he becomes a slave, bound in the cords of his sin, and bonds of his iniquity: He finds that pleasing lusts war against his soul? What peace can he have who has a war in his soul? His body may revolve from place to place, in the coach or car surrounded with brilliant objects, like our earth in its orbit; and yet like the earth deluged in blood and carnage on the thousand fields of battle; or the famished city besieged by powerful enemies determined to conquer or destroy. So sin like a plague or pestilence destroys the health, and ease, and life, and joy of human souls. As the pestilence destroys the outer man, so sin destroys the happiness of the inner man.

Let the sinner who has taken the greatest degree of pleasure in sin, look back upon his life, in a dying hour, and how will his pleasures of sin, weigh with his miserable days, and months, and years? His moments of sin, have brought him months of woe. So he judges when his pleasures are past; and a righteous God, and an awful futurity opens before him. O sinner deny thyself! Cease to do evil, learn to do well. Turn ye, turn ye, for why will ye die? God be merciful to the sinner. S. S.

Judges 7: 18. "The sword of the Lord and of Gideon."

In the time of the Judges, the children of Israel sinned against the Lord, and he gave them into the hands of the Midianites seven years. In their trouble they cried unto the Lord. Their strong holds could not protect them from their invading foes. When they had sown their fields, the Midianites came up with their flocks, and thousands of fighting men and filled the country. An angel of the Lord is sent to Gideon to enlist

him in his country's cause. But he has no courage to go out against the powerful enemy. He is commanded to throw down the altar of Baal, and thus destroy idolatry. He spreads the fleece twice to prove the Lord's presence and power. As the Lord controlled the dew drops, so he could control the multitude that invaded his people. Gideon is commanded to go in his might and deliver his oppressed nation. He has no confidence in himself. But as the Lord commands, he wishes to obey. Many thousands are gathered to the standard of Gideon. But lest they vaunt themselves, and glory in their own strength, all the fearful men are at liberty to retire. Twenty thousand go to their homes. Ten thousand only remain. But the Lord says they are too many to meet the multitude of Midianites. They are brought down to the water and proved, by their manner of drinking. Three hundred only are chosen to meet their foes. These are armed with trumpets, lamps, and pitchers. Now Gideon fears. He is commanded to go down to the enemies camp by night with his servant. There he hears a dream, and the interpretation. He is encouraged to set his three hundred men in array, around the camp of the Midianites, in three companies by night: to break the pitchers, let the lamps shine, and to blow with the trumpets, crying "the sword of the Lord and of Gideon."

The Lord set every man's sword against his fellow, and they beat down one another. The remnant flee for their lives. Now the fearful ones turn out and pursue the frightened multitude. One hundred and twenty thousand men fall down slain, by the sword of the Lord and Gideon. One is made to chase a thousand, and two put ten thousand to flight. The battle is not to the strong.—The princes are taken and slain. The kings flee with fifteen thousand and take refuge in a strong city. But there they find the arm of the Lord can reach them. This mighty host is utterly overthrown. The Lord appointed the feeble means, and gave them success.

Thus it is now. The ministers of Christ will labor in vain and spend their strength for naught; except the Lord give his word success. It is not by human might and power, that pure religion flourishes, but by the power of God's spirit. St. Paul may plant and Apollon water, God must give the increase. By the foolishness of preaching God is pleased to save them that believe.—The means which God has ordained must be used, or no victory will be won. But man must go in the name of the Lord. The light must be made to shine, that men seeing the good works of Christians may glorify God, by turning to him. The trumpet must be blown. The cry must be "the sword of the Lord, and of faithful men."

There seems to be no impropriety in saying that men save souls from error, and sin, and death, by the preached gospel: because God saves by such means. The sword of the Lord is the sword of the spirit, which is the word of God: but men may speak the word, and God can make it quick and powerful. I do not like to hear so much complaint against using the means, which God has appointed to build up his cause in the earth. If a work of religion is going on in any place, and God is not at work by his holy spirit, with human means, I consider that religion of no value. S. S.

[From the Trumpet]

All Men are Universalists.

All the clergy, of all denominations, are in the most essential sense, Universalists. To make this clear, let us ask, which is most essential, a disposition of heart, or a profession of words? Suppose, for a case, a man could be found, who believes that all men will finally obtain divine favor, and enjoy everlasting happiness, but at the same time feels unrepentant to what he believes, rather preferring that some against whom he harbors unkind and even implacable feelings, should be forever excluded from the enjoyments of God; would this man be essentially a Universalist as is the man, who for want of evidence to his understanding does not believe that all men will finally obtain salvation, but yet most fervently and most ardently desires they should, and even cries mightily to God in prayer, that he would have mercy on all men?

It will be allowed that the last mentioned character is better entitled to the appellation of Universalist than the former. The following question then brings us to the confirmation of our proposition, that all the clergy, of all denominations are, in the most essential sense, Universalists. Is there a clergyman, of any denomination, who does not desire the salvation of all the human race? Not one. They all desire and pray for the salvation of the whole family of mankind. In heart, then, they are Universalists. And if there be any sin in being so, that sin is in the hearts of all the ministers of the gospel. If there be a man in the whole world, who believes this doctrine, but feels in his heart opposed to it; if there be sin in this doctrine, it is not in this man's heart, it is only in his head. But is there a man in all the world, who does not desire the salvation of all men? Not one. Then the conclusion follows, that all men are Universalists.

The Resurrection of the Body.

It is an opinion entertained, we believe, by most of those who claim to be orthodox, that the literal and real bodies of men are to be raised from the dead at the resurrection. This opinion is very ancient. It is thought that the body is an appendage necessary to the completion and perfection of the man in the resurrection. Calmet, in a "Dissertation upon the resurrection of the dead," says that "the soul of Abraham is not all of Abraham;" and thence he infers the resurrection of Abraham's body, as well as the bodies of all other men. And further he says—"It is easy to infer the future resurrection of the body; for if the ancient just exist in their souls and have not received in this world the recompense which is due to their good life, it is but justice in God that they should receive it in another life, not only in respect to the soul, but in respect to the body also, which has been the instrument of their good action." He thinks also that the bodies of the wicked should be raised for the purpose of suffering punishment.—And this view of the subject is entertained even at the present time.

This notion, however, is liable to many objections; some of which are noticed by Calmet, in the dissertation before mentioned. It appears that in his day the question had been asked, "How can people who feed upon human flesh be raised with their own flesh, since among them the flesh of one has often become the flesh of another?" This question he answers very readily by referring to the omnipotence of God. The resurrection is not dependent upon natural causes; but is effected by the power of God.

It appears to us, however, that there is an objection here against the opinion of Calmet and those who follow him, that has not been noticed. The flesh of cannibals is made up in some measure of the flesh of other men, and perhaps, too, of the best and holiest Christians. Now how to separate this flesh, and yet vindicate divine justice—that's the rub. The Christians who have been eaten, ought in justice to have the flesh which originally belonged to them, but was afterwards incorporated with the body of the cannibal; because unless they get all this flesh, their recompense in the future life will not be complete. Justice then requires that they should have it. On the other hand, the cannibal has done wickedly in eating human flesh; and the flesh of the Christians whom he has eaten, becoming incorporated with his body, has been a partaker of his iniquity, and therefore ought to be punished in the future life. Now if God gives this flesh to its original owners, the Christians, he will not be just, because the flesh has been polluted by its connexion with the cannibal, and deserves punishment. And if, on the other hand, he awards it to the cannibal, and dooms it to torture, he will not do justly, because it has been the instrument of the good deeds of the Christians, and therefore merits a reward. Here is a dilemma—which it is true concerns not us—but it concerns those who believe in a resurrection of the natural body, and believe that such a resurrection is necessary to a just administration of rewards and punishments. We shall therefore leave the difficulty for their consideration and solution. Universalist Union.

From the Herald of Truth.

ST. PAUL'S HOPE.

It is not uncommon to hear people tell of their having got a hope, how they came by their hope, the fear lest they should lose their hope, and many other things about hope. We wish for the information of all such to tell them what kind of a hope Paul had, and leave them to judge whether there is any difference between them. Paul, speaking of himself, says—"In hope of eternal life, which God, that cannot lie, promised before the world began: but hath in due times manifested his word through preaching."—Tit. i. 2, 3. Observe the ground of the apostle's hope. It was because God had promised, and could not lie. But when did he promise? at the time Paul believed? No, but before the foundation of the world. It was then on the integrity of God alone that he depended, and not on himself for the fruition of his hope.—Would Paul have been lost forever, had he not had this hope before his death? Ah, this is the question. Let us look at it. Before the world began God promised eternal life to Paul. If this is the case, was not eternal life as sure to Paul before the world began as after—before he believed as after? Yes, as certain as that God cannot lie. Suppose then, that Paul had died without this hope, and God had never given him eternal life, what would be the result? Why, that he told a lie, having promised eternal life to Paul but never gave it to him. But God cannot lie, and this was the reason that Paul's hope was "sure and steadfast." If God was wanting in truth, the apostle would have doubted; his hope would been weak. As certain then as eternal life was as sure to Paul before he believed as after, equally certain is it that it was as sure to him after his death as before.

It will be well then, if we examine ourselves and see if we have the same hope that Paul had; and whether it is founded on the integrity of God or the creeds of men. The case of Paul, is the case of all of us. God has not promised eternal life to him alone, but to all; if we dispute this, we make God a liar; so says the Evangelist John. "He that believeth not God, hath made him a liar;

because he believeth not the record that God gave of his Son. And this is the life, and this life is in his Son." Reader, do you believe the record? If not, you make God a liar; as Paul did while he was a Pharisee. But if God has not promised him a liar, if they did not believe that he had? Surely not. What authority would they have to believe what was not true? It is then on the record of God that we should believe; until we do this, we all be able to say, "In hope of eternal life, which God, that cannot lie, promised before the world began." But says the reader, how shall I get this hope? Answer; in the way that Paul did, by having the word preached to you; searching the Scriptures; believing the promises; then will "the God of hope fill you with all joy and peace in believing."

Try the Rules.

Am I a Universalist? or in other words am I a Christian? is a question which all professors of a world's salvation, should frequently urge upon their own hearts. Am I a Christian in faith? do I believe that Jesus is the Son of God? do I believe that he rose from the dead? do I believe that he is the Saviour of the world? do I believe that he will subdue all things unto himself, that God may finally be all in all? Or have I simply assumed the name, to fight opponents under false colors, while, in fact, I know nothing of the sentiment? These are important queries; and he who can return an affirmative answer to those contained in the second sentence, has reason to thank God; while he whose conscience returns a respond to the last inquiry, should, pray, "Lord give me the truth."

But, am I a Christian in still more important particulars? Do I practice the injunction, "Swear not at all?" do I forgive my enemies? do I avoid all manner of evil? Am I careful not to offend in word? do I keep the commandments of Christ? do I show my faith by my works? This is a grand rule, and happy is he, who, when measured by it, is not found wanting. Brethren, let us try these rules often, until we become those true followers of Christ, in whom there is no guile.

Herald of Truth.

CRUELTY.

Many people seem not to be aware of the fact that cruelty in man and cruelty in God are not two things. Cruelty is cruelty let it be perpetrated by whom it may. We would all unite in branding that father in name, yet monster in practice, who should burn his own children in a furnace of fire for the briefest period of time, and language would not express the blackness of that man's heart who should cast his offspring in burning flames till their suffering found relief in death. Such a procedure would be productive of no good, and would be nought but cruelty. Now, if God acts in this manner towards his children can he be cleared from the charge of the blackest cruelty? Surely not. There is a difference in the cruelty of God and man in one respect. The cruelty of man can be exercised but for a moment, but that cruelty which it is said, God will inflict, endures forever. And if the iron hearted parent is cruel in tormenting his children through time, God must be infinitely more so to torment his offspring during the wasteless ages of eternity. An eternal punishment can do no good, and unless God be cruelty itself, he never will inflict it. But, "God is love," this is his name and nature. We may rest assured therefore, that he will not stain his character with acts that would make the heart of the blood thirsty savage soften and pity.—[Sou. Evan.]

From the Gospel Sun.

What is a Perfect Plan?

We answer first, one characteristic of a perfect plan is, that it should be sufficiently broad to accomplish its purpose. If for instance in constructing a machine, the mechanic should only make it half as wide as requisite, we should say, he had failed altogether. Now let us suppose that God designs to save all by the scheme of grace, but has ordained that only those shall be saved who are regenerated in their life, would his plan for this be sufficiently broad? Before you answer this look at the heathen—it does not reach them—it gives them no opportunity of salvation—they never hear of Jesus, and of course if damned, they are damned for unavoidable ignorance. Then the plan is not broad enough to answer the end in view; of course it is imperfect, and bears greater marks of darkness than light; for it damns more than it saves.

Again—A perfect plan has means in every respect adapted to the end in view. Suppose a father should form a plan to make his son wise and rich, but should introduce into it conditions, which he knew would never be complied with; the plan in such a case would defeat the object in view; and all would pronounce the father foolish rather than wise. So with the plan of grace. If its accomplishment depends upon conditions which will never be complied with, it is imperfect, and seems to be in part at least the production of darkness; for wisdom would never introduce conditions into a plan, calculated to defeat its object.

The same remarks will apply to punishment. If a father who had a disobedient son, should inflict a punishment

calculated to harden rather than reform, we should call him unwise. So with God. If he has threatened a punishment vindictive in its nature and endless in duration, it will defeat the plan of God to save. Such a punishment then could only be the production of darkness; and of course cannot belong to the plan of grace; for that originated with light and must be perfect.

According to these characteristics of a perfect plan, the plan of divine grace is sufficiently broad to answer the one in view, and all its means are wisely and critically chosen. Nothing rests upon conditions that would defeat the plan, and no punishments are threatened except those which tend to reform, and check the progress of sin. Well then may it be said, God is light and in him is no darkness at all. *His work is perfect.*

SCRAPS.

1. There cannot be a reward without an equivalent. What equivalent can man render for immortal joy in heaven.

2. Is there any hatred in heaven?—Not any. Is God in heaven? He is. Therefore in God is no hatred.

3. God is in favor of the salvation of all men. None will deny it. We take the Bible to be the word of God. Query. Can the word of God be opposed to that which he himself is in favor? Odd enough!

4. If a sense of God's hatred cause the sinner to love God, must not God eternally hate the sinner in order for the sinner to eternally love God? If the cause cease where is the effect?

5. It is often asked, "If all men are to be saved what use is there of a Saviour? Appropos. If the Sun shines only in the day-time, of what use is it to have a sun? It is light enough then without it; and if it would be of any nameable use it ought to shine in the night. Ergo. We might as well be without a sun as to have it only in the day time!"—[Union.

NEWS DEPARTMENT.

And catch the manners living as they rise."

GARDINER, OCTOBER 28, 1836.

Thursday, the first day of December next, has been appointed by the Governor of Mass. to be observed throughout that State, as day of Thanksgiving and Praise.

Philip Maravsky, a Polish exile, arrived in this town a few days since. He wishes to procure means for the conveyance of his wife and family, who he says are now in France in a very destitute condition, to the United States. According to his papers he was a soldier during the Polish Revolution, at the close of which his property was confiscated, and himself and family compelled to flee their country.

A GOOD EXAMPLE.

We know a great many persons, passing rich, given to politics, and fond of news, who might borrow a good hint from the following editorial paragraph, cut out of the Paducah (Kentucky) Unionist:—

INDEPENDENCE.—One of the Unionist subscribers stalked into our office yesterday, with a wagging face, and addressing us, said—"Sir, I am resolved to read your paper no longer!" We expressed our regret, and pulling out our ledger—when the subscriber added, "I will for the future read my own paper—credit me with a year in advance for two papers, one for myself and one for the public!" We need not say how we admired the conclusion of his remark, and how heartily we wish all our subscribers would read their own papers.

FROM THE BALTIMORE AMERICAN.

The information we have received from Annapolis satisfies us that the sickness now prevalent there, and which the annexed paragraph supposes to be the cholera, is the congestive fever, and not the cholera. Some of the deaths have been sudden, but as far as we have been informed, were attended with cholera symptoms.

FROM THE GAZETTE.

Very unpleasant and even alarming accounts have been received from Annapolis, for some days past, in relation to the health of that city. A disease has prevailed there, by some, at first stated to be congestive fever, but now supposed to be Asiatic Cholera, to the fatal influence of which a number of persons have already fallen victims; and a much greater number, who are now seriously indisposed, it is feared are suffering from an attack of the same dangerous disease.

AN IMPORTANT MEMBER OF THE CREW. In giving an account of a lucky escape at sea, the Mercantile Advertiser, New York, says:—"When off Tuscany, on the 15th ult., would have run into an English brig, but for the barking of a dog, the other hands being asleep, which no doubt preserved our lives."

VERY FOOLISH.—Mr. Joseph Folly, of Ohio, lately advertised his wife for leaving his "bed and board." His wife, in her rejoinder, says the "board was very hard, as well as the bed." A hard case.

A GOOD PROFIT.—It appears by the report of the Vermont Mutual Insurance

Company, which has been in operation six years and a half, that they have insured nearly \$11,000,000 of property. Their losses during this time have been \$39,000, and the cost of insuring the same amount of property in the ordinary companies at the usual rates, would have amounted to \$435,722 17! From this deduct the actual losses, \$39,000, and it shows that a Mutual Insurance Company, in six years and a half, has saved to the insured upwards of \$396,000!

VEGETABLES.—"The best vegetable," said a lisping old maid, to a friend, "that ever I eat, *with a clam.*"

Sarah Eliza Wayne, a young female of pleasing exterior, recovered a verdict of \$2000 against Robert Bullock for breach of promise of marriage. The parties are both residents of the town of New Scotland, N. Y.

The N. Y. Transcript states that a number of the Refectory keepers in that city have advanced the price of meals at their tables to thirty-seven and a half cents.

The proprietors of the daily papers of Cincinnati, have in justice to themselves and families, after the most mature deliberation, come to the resolution of raising the price of Advertising, in order to meet, in part, the great increase of expenditure which their business has incurred, as well as the great advance that has taken place in all the staple articles of food, which are, in many instances, from one to two hundred per cent. higher than when the present prices of advertising were established, and in every instance have risen in a much greater proportion, than they have advanced their prices.

PIT OF HUMAN BONES.—A singular discovery has been made in Canada, about 11 miles from Dundas. The earth was seen to be sunk about 15 inches, which caused search to be made; when a large number of pits, ten or twelve in number, were found containing human bones, and various Indian implements, evidently showing that not far from two thousand Indians had been huddled into these receptacles, and buried without the least order or system, and in haste. Large trees were growing over some of these sepulchres; the kettles, pots, hatchets, brass spoons, earthen cups, wampum, &c. were rotted and decayed, evidently showing that they had been a long time buried. One hundred and twenty-five skeletons were found in one of the pits, and the developer says that some of the skeletons must have belonged to men as much as eight feet in height. There is probable some Indian tradition which would throw light and interest on this curious hill of human bones.

The Natchez Courier of the 24th of September states that the horses and carriages, for the northern mail of that place, have been seized for the debts of the contractor, and that it is uncertain when it will be recommended.

Two Persians have visited Russia for the purpose of purchasing cotton machinery, and of acquiring a knowledge of manufacturing cotton and wool. They had better extend their visit to New England.

The city council of Providence has appropriated the sum of \$2000 towards the expense of experiments the testing the existence of coal in that vicinity.

FIRE AT NEWBURGH.—The steam grist mill of E. Haslehurst, Colden street, Newburgh, was destroyed by fire on the night of Tuesday. The amount of loss is estimated at \$2400, of which 600 were covered by insurance.

Three little girls of about six years of age were burnt to death at Pittsburgh, Pa. last week, by their clothes taking fire.

Daniel C. King of this city, who recently prosecuted John Reed, for picking his pocket of \$6000, is now in Salem Jail being held to bail in the sum of \$5000, on a civil suit brought by Reed, for malicious prosecution.—[Traveller.

Lauriat, on his late ascension at Rochester, descended at Sudus, a distance of 32 miles, in one hour from the time of starting.

NEW TITLE FOR A BISHOP.—The new Catholic Bishop to be sent to Algiers from France, is to be called "Primate of Africa."

The Cincinnati feather dealers have been detected some of them, in mixing Indian meal and plaster of Paris with their feathers to make them weigh more.

The silver mines of Mexico have, it is said, averaged \$10,000,000 per annum for three hundred years.

Ether Shepley has accepted the appointment of assistant justice of the Supreme Court of Maine.

The Hon. Francis Granger, the Whig Candidate for the Vice Presidency, is at present on a visit to the city of New York.

ROCHESTER.—Ten years ago, the population of Rochester amounted to 5000; its inhabitants are now 17,000.

BRITISH NEWSPAPER STAMP DUTIES.—The reduction of the newspaper stamp duty went into operation on the 15th September. The only newspaper we

have seen noticed as established under the new law, is the Constitutional, the first number of which appeared on the 15th, and was issued by an association entitled "The Metropolitan Newspaper Company," who have a capital of sixty thousand pounds sterling, which is divided into 6000 shares of ten pounds each. The new act reduces the duty from four pence to one penny on each paper, and London journals which were formerly sold at seven pence, are now sold at five.

NEW IDEA.—The first volume of the Sunday Morning News has been entered at the fair of the American Institute, for premium, for the excellence, beauty and neatness of the typographical execution. The bookbinders also have entered the binding for premium, and an accomplished penman who executed an ornamental title page, has taken his chance too for a small crumb in the general distribution of awards.—[Trans.

CURIOUS ADVENTURE.—A FEMALE SAILOR.—The Philadelphia Chronicle has lately published a very remarkable story of Miss Maria—, a young lady of quite pretty and interesting personal appearance, and about seventeen years of age, whose parents resided at Wilkesbarre, Penn. It appears that she dressed herself in boy's clothes, and journeying to Philadelphia, applied for a situation on board some vessel as a sailor boy. A berth was accordingly procured for her on board a whale ship at New Bedford, without any suspicion to her sex. After an absence of three months, she returned to Philadelphia, and told the person who had paid her passage, that not finding the life of a sailor as pleasant as she imagined it would be, she on reflection, abandoned altogether the idea of going to sea, and intended to seek employment in the city. Having ascertained that her sex had been discovered, Maria immediately changed her residence, and has not been heard of since. She has probably returned to her parents, who were apprised of her singular adventure.

APPALLING.—A coroner's inquest was held at Philadelphia a few days since upon the bodies of a woman aged 40, and her daughter aged 17, who were found dead in an old miserable house, and a verdict returned of "death from cause unknown." Circumstances have since transpired which leave no doubt that the poor creatures died from starvation.

THE SLAVE TRADE.—The English newspapers speak of the increase of the slave trade. There was about fifty Spanish slave ships to the southward of the coast of Africa, and about thirty to the northward, chiefly American built, engaged in the traffic. Many Portuguese vessels to the southward of the line, were engaged in this trade. There is no doubt that many American vessels built in the Northern States and sold, (though not built expressly) for the slave trade.

MURDER.—A rencontre took place in Crawford county, Arkansas, on the 10th ult. between James Shannon and Jackson Trammell. The latter was killed with a large butcher knife, and Shannon, who was badly wounded, made his escape. Shannon's father and brother have been arrested and bound over for trial as participants in the murder!

MARRIED.

In Brunswick, Mr. David S. Perkins to Miss Jane Downing.
In Keenebunk, Mr. Francis A. Lord to Miss Lydia Frances Smith.
In Skowhegan, Mr. John M. Ramsey to Miss Cyrene Stevens, of Barnard, Vt.
In Haverhill, (Mass.) Mr. John G. Lovejoy, of Thomaston, to Miss Margaret B. Bradley, of H.

DIED.

In Pittston, on Friday last, of consumption, Mrs. SYRENA, wife of Shubel Burns, aged 19 years. She was while living, of a mild and interesting disposition and a christian deportment. In her sickness, patience and fortitude were her characteristics; she fell asleep and for the loss of her company. But we rejoice in hope that we shall again meet.—Com.
In Livermore, 22 ult., Mrs. Lucy W. C. wife of Mr. Clarendon Waters, aged 28.
In Waldoboro', Mr. Isaiah Cole, aged 80 a revolutionary patriot.
In Augusta, Mrs. Parris Hovey, aged 55.
In Bluehill, 26th ult., Miss Eliza Westcott, of Castine, aged 25.

NOTICE.

THE subscriber informs his friends and the public generally, that he has purchased the STOCK OF GOODS formerly kept by James Bowman, consisting of Drugs, Medicines, Paints, Oils, Dye-Stuffs, Hard and Hollow Ware, and Groceries of all kinds, and has replenished the above stock, and now offers them (at the old stand) as cheap for CASH or COUNTRY PRODUCE, as they can be bought in any other store in town.

Also one ELECTRIC Machine. The subscriber gives notice that he has employed a young man who is acquainted with all kinds of Medicine, to wait on those who may want any thing in that line.

Citizens wanting Medicines on the Sabbath can have them by calling at the Store or on the subscriber.

SETH GAY, Jr.

Gardiner, Oct. 21, 1836.
N. B. Among the above goods is a large lot of HORSE POWDERS and LINIMENT, Manufactured by James Bowman himself, and he presumes they are as GENUINE as those signed by A. T. Perkins or any other person.

CORN AND FLOUR.

50 Bbls. Genesee Flour.
300 Bush. yellow flat Corn
For sale by LORING & YOUNG.
Gardiner, Oct. 23, 1836.

New Book of Psalmody.

JUST published, and for sale at the J. Trumper, Office, No. 40, Cornhill, (up stairs,) the New Book of Psalmody, entitled "SONGS OF ZION; OR THE CAMBRIDGE COLLECTION for the Social Meetings of Christians, and for Family Worship; comprising a rich variety of the most popular tunes, anthems, &c. with many pieces from various authors, never before published, written expressly for this work:—arranged with a figured bass for the Organ or Piano Forte. To which is prefixed a Familiar Introduction to the Art of Singing, designed for the aid of those who are entirely unacquainted with the science of music; the Instructions being reduced to great plainness and simplicity." By THOMAS WHITTEMORE.

This Book contains upwards of three hundred tunes, of a great variety of metres, which may be divided into three classes: 1st. A small and choice selection from the best of the old American authors. 2d. A selection from the European tunes which have become popular in this country; and 3d. A large variety of original tunes, which never appeared in any work, and which cannot appear in any other than this. In addition to these, there are upwards of 100 pages of Anthems.

This work contains upwards of 350 pages of the size of the Boston Academy's Collection; and will be sold at the same price, viz. \$1 single; \$10 per doz. to societies. The author pledges himself to the public, that neither pains, nor expense have been spared to render this work correct, in its scientific, and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in 'Union Singing Schools.' On the great theme of praise all christians agree; we can all unite our hearts and voices in celebrating the praises of God and the Redeemer, and the glories of eternity.—Some old and very popular pieces, that have of late been neglected, are herein revived.—In a great number of cases, the whole Hymn is put upon the same page with the tune which will be very convenient in singing these tunes as voluntaries. There are many most excellent hymns inserted entire, which appear in no hymn-book in common use.
Boston, Oct. 22, 1836.

NEW GOODS.

B. LAWRENCE, & Co.

HAVE just returned from Boston with a prime assortment of

English, French and American Goods:

Such as blue, black, brown, olive, green, drab and mixed Broadcloths; blue, black, brown, drab, checked and striped Cassimeres; blue, black, brown, striped, checked and drab Satinets; silk and cotton Velvet; velvet, silk and valencia Vestings; mohair Coatings; black, blue, drab, lion-skin and pilot Cloths; Flannels and Camlets; green, red, yellow and white Flannels; Bookings; Serge; red and grey Padding; Canvas; Buckram; sewing-silk, wollen, worsted and Merino Shawls; English, French figured and plain Merinos; Bombazettes; Bombazine; plaid, colored and white Cambric Muslins; Lace Edgings; Insertings; Footing, and check Cambrics; Prints; Silks; Gingham; brown Holland and Linens; Ladies and Gentlemen's Gloves; sewing-silk and raw silk Hkfs.; twill Cotton and cotton Flannels; Damask and linen Table-cloths; silk and cotton Hkfs.; Silting; brown, bleached & striped Sheetings and Shirtings; India-Rubber, worsted and web Braces; Wicking; colored and white Wadding; Battings; cotton Warps; Buttons &c. &c.

—ALSO:—

Ladies, Misses, and Childrens walking Shoes, Slippers, and Gaiter Boots and India Rubber Shoes; Gents, and boys Calf and thick Boots and Shoes; dancing Pumps and India Rubber Shoes.

A GREAT VARIETY OF

Family Groceries and Provision of all kinds,

Such as Corn, Flour, Beef, Pork, Cheese, Fish, Rice, Teas, Coffee, Sugar, Molasses; Spices of all kinds, fine Salt; Lamp Oil, Crockery, Glass and Hard Ware, such as Nails, Butts, Screws, Knives and Forks, Spoons, Brass and Iron Candle-sticks, Files, Mill-Saws, &c. &c.

All the above articles will be sold at the very lowest CASH PRICES. Those who wish to purchase, will do well to call before purchasing else where.

A fair price paid for all kinds of Country Produce, such as Butter, Cheese, Beef, round Hogs, Poultry of all kinds, Oats, Peas, Beans, Rye, Barley, Wheat, Herds-grass and Clover-seed, &c. &c.

Gardiner, October 14, 1836.

Dissolution.

THE firm of Averill & Loring is this day dissolved by mutual consent.
T. W. AVERILL.
D. LORING.

All persons having accounts with the late firm, are requested to call and liquidate the same, by applying to Daniel Loring.

Gardiner, August 26, 1836.

The subscriber having taken into Copartnership Mr. Joseph Young, the business in future, will be conducted under the firm of LORING & YOUNG.

DANIEL LORING,
JOSEPH YOUNG.
Gardiner, October 1, 1836.

To the Ladies of Hallowell and Vicinity.

LADIES are respectfully invited to call at the "NEW YORK BRANCH HAT WARE HOUSE," and examine the following

Fashionable Goods:

White and Black Satin Beaver Bonnets, Grecian Style.
Ladies Riding Caps; Lynx Tippets; Gennett Mantles; White Down do. do. Capes; Squirrel Boas, and Lynx do. Misses white Squirrel Capes.
do do Boas;
do do Boas;

N. B. An addition to the above assortment, is expected by the first arrivals from New York.

Hallowell, Oct. 14, 1836. eptf.

ALL MAY BE SUITED.

GENTLEMEN are invited to call at BOND'S FASHIONABLE HAT WAREHOUSE, opposite WINTHROP STREET, and examine the following Splendid assortment:—

Gentlemen's Sea, Outer Caps 16, to \$20.
do do do 12 to 15.
do do Seal, Fur do 10 to 11.
do do do do 8 to 9.
do do do 6 1-2 to 7 1-2.
do do Collars.
do Astorian Lamb Skin Collars.
Natural cold Gennett Skins for do.
Blk. Gennett do do.
Astorian Lamb Skins do do.
Buffalo Robes—Mens and Boys Hair Seal Caps, Muskrat and Coney Fur Caps—Seal- and Cloth do, Fine Beaver Gloves.—Buck Skin Lined Gloves—Stocks and Umbrellas—Seamens fine covered, and uncovered Smit Hats—Common do.

To the above is added a Complete assortment of Gentlemen's and Boys Hats.

Hallowell, Oct. 14, 1836. tf

LIST OF LETTERS

Remaining in the Post Office, Gardiner, Oct. 1, 1836

B.	L.
Joseph Bradstreet	John Landerkin
John Brown	John Learned
Sarah D. Butman	Mary C. Lewis
Col. Bradley	Jordan Libby
Emily Baker	Isaac Lord
Sumner Brick	Thomas Lewis
Jacob Bradley	A. T. Littlefield
Lovisa Burt	M.
Edwin Bennett	John S. Martin
Eden Buzzwell	Sarah Mills
C	Hannah Mathews
Russel S. Chesley	Nathaniel Motley
Silvanus Caldwell	Lydia Merrill
Aaron Capen	Mr. McGowan
B. G. Colby	N.
Margaret Cole	Samuel Nichols
Joel Cowee	Mary Newman
Lydia Cross	Gideon L. Norcross
D.	P.
William Doyle	Thomas H. Perkins
Constantine Dickman	M. Pettingill & Co.
William A. Drew	T. H. Perkins, Jr.
Jonathan F. Doe	Assenath Plummer
Loren DeWolf	Lot Perkins
Oliver Daves	James Perham
Michael Dowden	R
Joanna Dammion	David M. Richardson
E.	Patrick Rogers
Martha Elder, 2	John Robinson
Gibbens Edgcomb	John Russell
F.	George Rogers
Benjamin Follansbee	S.
John F. Felker	William Swan
Mr. Freeman	Emily Stevens
Mary Ann Farrell	Maria Ann Smith
Joel Fernald	Mrs. C. Steward
G.	Martha Stetson
Jabez Garland	Ebenezer Smith
Augustus Getchell	Augustus Smith
Anis Gove	Abigail Sinclair
Henry Glass	Samuel Standish
Selma Glitten	Zana C. Small
William Graffam	Mercy Staples
Francis Gallagher	T.
H.	Stephen Tucker 2
Samuel Homans	L. T. Thacher
West Howard	John Trimble
James H. Hutton	Miss E. Talbot
James Hamilton	U.
Robert Harmon	Mr. Upham
I.	W.
Nathl. Ingalls	Ann Warren
J.	Alfred Warner
Charles B. Johnson	Warren Willard
Henry T. Johnson	Sarah Whitman
Stephen Joy	Israel W. Woodward
Oliver Joy	Richard B. Watkins
Adams Johnson	Rebecca B. Williams
K.	Elbridge Webber
Martha D. Kimball	Roxanna Woodworth
Moses Knight	David Wilder Jr.
Ann Kittridge	Emeline Waterhouse
	Hannah J. Wakefield

WILLIAM PALMER, P. M.

Gardiner, Oct. 1, 1836.

Persons calling for any of the above Letters, please say they are advertised.

Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of

SIMON O. BRADSTREET,

late of Gardiner, in the county of Kennebec, deceased, intestate; and has undertaken that trust by giving bond as the law directs:—All persons therefore, having demands against the Estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

SIMON BRADSTREET, Adr

Gardiner, September 13, 1836.

NOTICE.

All persons having unsettled accounts of 6 months standing with the Subscriber are requested to call and settle the same without delay. And all persons having accounts or notes against the Subscriber which are due, are earnestly requested to present the same for payment.

A. T. PERKINS,

Gardiner, Oct. 14, 1836.

POETRY.

[From the Trumpet]

The Dying Penitent.

My sunny days of youth are past;
I've sinned their hours away;
On all my hopes has come a blast,
And fill'd me with dismay.

The wise advice and counsels grave,
By kindest parents given,
From ways of vice a son to save,
With me have vainly striven.

O, could I have those hours again!
(But that can never be!)

I would not waste them thus in sin;
But from it strive to flee.

Say, you, who love the way of truth,
Who taste a Saviour's grace,
Can be regard an idle youth,
With favor in his face?

If tears which sinful Mary shed,
Were jewels in his eyes,
Those flowing forth on this sick bed,
Will he, think you, despise?

You who can pray, O pray for one,
Whose dying hour is near,
That while these sands of life may run,
Salvation may appear.

DESULTORIOUS.

BROTHER AND SISTER.

The relation of brother and sister to one another is undoubtedly one of the most beautiful which Providence has instituted; forbidding from the different pursuits of the two sexes, and tending to that rivalry and interference which is so often the bane of friendship among other equals,—and, without the possibility of the sentiment being tainted with any alloy of passion, finding scope for that peculiar tenderness of strength and trustfulness of attachment which belong to the relation of delicacy, dependence and retirement on the one part, and to energy, self-reliance and enterprise on the other.

Is any thing more delightful than to witness this relation sustained as God, when he ordained, designed it should be?—a mutual confidence and esteem, and sense of privilege, evinced and renewed in every daily communication; the sister watching the brother's growing virtues and consequence, with growing pride, while she checks his temerity with her well-timed scruples, and finds for him a way to look more cheerfully on his defeats; the brother looking on the sister with a fondness that would be a parent's, only that it is gayer, more confident, and more giving to expression,—and studying with ambitious assiduity, to require the guidance to which his impetuous spirit delights to yield itself; the one zealous and constant in all acceptable kindness, in her secluded sphere which God has given her an intuitive sagacity to invent—the other delighting to communicate all means of improvement, which his different opportunities of education have prepared him to offer; the one, greatly conscious of a protection as watchful as it will be prompt and firm—the other, of an interested love, which whether in silence or in words, can speak his praises the most movingly where he may most desire to have them spoken.

Is any thing in the relations appointed by Him who, for wise and kind ends, "set the solitary in families," more delightful to witness, than such a brotherly and sisterly devotion?—If there be, it is what remains to be added to the picture. It is seen that they who are thus united, make the younger members of their band a common care, and turn back to offer the gentle and encouraging hand of love, more discreet than that of mere equals, and more familiar than the parental, to lead their childish unpractised steps along the path of filial piety, of fraternal union and religious wisdom, which themselves, walking together in it, have found throughout a way of such pleasantness and peace.—Yea, earth has no fairer sight than a company, so marshalled, of young travellers to heaven.

OPINION AND JUDGMENT.

DEFEND very much upon disposition and interest.—For example, two persons once travelled the same road at the same time, but at the end of the journey gave a very different account of the state of the road. One said it was a good road as need to be; the other said it was the worst he ever saw; and each showed the condition of his boots as a sort of confirmation to his opinion. But then the truth was that one of the travellers had picked the best of the road, the other for some reason had picked the worst of it—walking in every mudhole, and over every rough place he could find.

So it is with all classes of mankind, in forming an opinion of, and pronouncing judgement upon the general character of their fellow men. One says the world of mankind is good enough—as good as need to be; he has been particular in picking his road through the world; another is continually growling and grumbling—says the world is a bad one—that every body is dishonest and not to be trusted; this character seeks, in his travels, the mud holes and rough places in the road, & of course when he seeks them he finds them.—Perhaps the true philosophy of life is, to be right ourselves, in the first place, so far as knowledge and opportunity will enable us, and in the second place to make the best of men and things

around us. The idea that all is well around us is very gratifying to a well disposed mind, whilst on the other hand the suspicion or belief, that all are dishonest and treacherous around us, whether founded on fact or not, is a constant source of uneasiness and trouble.—Which of these courses is the wisest, is a question for debate; which is best calculated to promote individual happiness, is self evident.—Blairsville Rec.

Fear never was a friend to the love of God or man, to duty or conscience, to truth, probity or honor.

NEW STORE,
&
NEW GOODS.

THE Subscriber has taken the Store recently occupied by Chas. Tarbell—and has just received, and now opening a prime assortment of

GOODS.

Such as Drugs, Medicines, Paints, Oils and Dye-stuffs; a great variety of Perfumery, Fancy Soaps, &c. &c. &c.

Also a prime Stock of

W.I. GOODS & GROCERIES.

Window Glass of all sizes, all sizes of Nails and Spikes, a General Assortment of English & Domestic Dry Goods in addition to the above named Goods—have just received on consignment, and will keep constantly on hand a great variety of

COOKING STOVES.

Box Stoves, Shop do., Parlour do., Franklin do., Fire Frames, Stove Furnaces, Tin Tea Kettles for Stoves—Tin and Iron Boilers, Dripping Pans &c. &c. A few second hand Coal Stoves—and Cooking Stoves, on hand which will be sold at reduced prices—all of the above named articles will be sold as low as can be bought on this River. The following comprises a part of the above named Stock.

A prime assortment of

Drugs & Medicines,



selected particularly for the retail trade, such as Aloes Alcohol, Ammoniac, Aniseed, Assafoetida, Aethiops mineral, Aqua Ammonia, Angustura Bark, Antimony, carb, Ammonia, Orange Peel, Bals Capivi, Bals Tolu, Barbadoes Tar, Basilicon oint, Turner's Cerate, Simple Cerate, Savin Cerate, Unguentum, Ich and Salt Rheum Ointment, Flowers Benzoin, White and black oxy'd, Bismuth, Blister Plaster, Adhesive Plaster, Olivers Plaster, Blood root, Borax, Burgundy Pitch, Blue Pill, Dean's Pills, Lee's Pills, Jewett's Veg. Pills, Bateman's Drops, British oil, Harlem Oil, Caster Oil, Bears Oil, Rowland's Macassar Oil, Antique Oil, Brimstone, Sulphur, Bristol Brick, Babery Wax, Bees Wax, Breast Pipes, Nursing Bottles, Nursing Tubes, Bougies, Cathart's Nipple shells, Tissues, Syringes, Tooth Forcips, Evan's Crown Linctus, com, Laurets, Calomel, Camphor, Caraway Seed, Coriander Seed, Canary Seed, Anise Seed, Eng. Mustard Seed, Cardamon Seeds, Gum Catechu, Gum Mastic, Gum Shellac, Gum Kino, Guacum, Gum Arabic, Gum Tragacanth, Gum Aloes, Gum Myrrh, Gum Ammoniac, Gum Scammony, Gum Opium, Gum Frankincense, Gum Galbanum, Gum Gamboge, Gum Copal, Canella Alba, Sal. Soda, Sup. Carb. Soda, Castor, Corrosive Sublimate, Cream Tartar, Peruvian Bark, Ext. Cinchona, Ext. Strychnine, Ext. Sassafras, Ext. Henbane, Colocynth, Columbo, Chamomile Flowers, Castoreo Potash, Cephalic Snuff, Court plaster, Cowage Down, Cascarella Bark, Colchicum, Chlorate Potasse, Miss M. N. Gardiner's Cough Drops, Flowers Cinchona, Confee, Senega, Fluid Extract of Senega, Cubebs, Calcein, Charcoal, Chlorine Tooth Wash, Dover Powder, Digitalis white Diachylon, Dragons Blood, Elicampagne, Elixir Paregoric, Elixir Pro., Elixir Vitriol, Elixir Solutis, Epsom Salts, Glauber Salts, Dr. Dexters-Vegitable Elixir Rochelle Salts, Ergot, Nitrous Ether, Sulph Ether, Slippery Elm Bark, Tompkins's Eye Water, Erasive Salts, Ess. Spruce, Flaxseed, Nutgalls, Garget, Gentian, Gallinall Root, Gold Thread, Gold Boster Skin, white Skins, also Rose, Ede's Odoniferous, Compound Persian sweet Bags, Hyde's Oriental Soap, otto Rose Soap, Essences of all kinds, Spice Bitters, Jamaica Bitters, Hiera Picra, Shaw's Horse and Ox Liniment, Bowman's Horse Powders, Sears' syrup Liverwort, Balm of Columbia, Republican Plaster, Morrison's Pills, Improved Hygean Pills, Cream of soap, Lamp Wicks, Wicking, Phipps' Concentrated Ess. Rose, Preston's Extract of Lemon, Payson's Indelible Ink, Caragene Moss.

Paints, Oils and Dye-Stuffs,

such as Dry and gr'd. White Lead, in Kegs from the oston and Philadelphia Laboratory; Dry and gr'd. French Green; Dry and gr'd. Prussian Blue; Dry and gr'd. Chrome Green; Chrome Yellow; French Yellow; Am. Yellow; Tere De Sena; Rose Pink; Paris White; Whiting; Red Ochre; Venetian Red; Red Vermilion; gr'd. Verdigris; Black and White Rosin; Tar; Spits; Turpentine; Raw Turpentine; Venice Turpentine Japan Varnish; Furniture Varnish; Coach Varnish; Bright Varnish; Refined Whale Oil; Winter and fall strained Oil; Patent Paint Oil; Boiled and Raw Linseed Oil; Olive Oil; Neetsfoot Oil; Glue; Lampblack; Ivory Black; Black Lead; Red Lead; White and Red Chalk; soft red Chalk for lining; Umber; Litharge; all kinds of Paint and Varnish Brushes; Pomice Stone; Rotten Stone; Putty; Stick and ground Logwood; Redwood; gr'd. Fustic; gr'd. Maddar; Nicaragua; Alum; Copperas; Blue Vitriol; sil Vitriol; Casswood; Cochineal; Carcuma; Otter; Roc; Nitric acid; Muriatic acid; Acetic acid; citric acid; Tartaric acid; Prusic acid.

Also a great variety of Shakers Garden Seeds—and a general assortment of Garden Seeds from the Boston Agricultural Seed store, among which is a variety of choice seeds.

Medical Plants and Herbs.

Raised prepared and put up by the United Society Cumberland County, (Maine.)

Archangel	John's Wort
Burdock Leaves	Lobelia Seed
Sweet Balm	Lovage
Cat Mint	Life Everlasting
Chamomile	Motherwort
Cicuta	Mugwort
Celadine	Mullein Leaves
Elicampagne	Noble Liverwort
Elderblows	Poppy Leaves
Balm Lemon	Poppy Flowers
Cleavers	Peppermint
Colts Foot	Roman Wormwood
Dandelion Plant	Rue
Dragon Root	Maidenhair
Fumitory	Saffron
Feverfew	Sassaaparilla Root
Foxglove	Summer Savory
Grand Ivy	Sweet Fennel
Horehound	Sumack Leaves
Horse-radish	Double Tansy
Hyssop	Thoroughwort
Yellow Sily Root	Wormwood
Marsh Mallows	Yarrow
Sage	Snake Root
Spigelmallow	Alderbuds
Thistle	Spikenard root
Balm Flowers	Black Henbane leaves
Yellow Dock	Thorn Apple Leaves
	Goldthread

A general assortment of Flower Seeds—Also just received from Baltimore a few doz. E. Hutchings & Co's compound Syrup of Iceland Moss, Aromatic salis, Indelible Ink and Rose Tooth Paste.

PERISTALTIC LOZENGES,

Or Anti-Dyspeptic Remedy;

An Infalible Cure for

COSTIVENESS.

RECOMMENDED BY THE MEDICAL FACULTY.

NUMEROUS and continued assurances of the beneficial effects of this Medicine, warrant the proprietor in now presenting to the public as a successful remedy for Costiveness, & the many troubles thence arising. Persons subject to oppression and pain at the stomach after eating, Dizziness of the head, Drowsiness, Loss of appetite, Dyspepsia or Indigestion, Headache, Flatulence, Liver Complaint, and a bad state of the digestive organs generally, and especially Costiveness, will experience permanent relief from the use of these Lozenges. To females, in particular, as well as all persons of sedentary habits, who suffer so much from constipated bowels, it is especially directed.

This medicine may be confidently expected to relieve those distressing symptoms in Dyspepsia, as many persons, (who could be numbered, were it thought necessary) have obtained lasting benefit from its use, having suffered from indigestion, for years previous to using this remedy. Several eminent physicians who have been made acquainted with the composition of this medicine, and observed its effects, unite in giving it their decided approval and favor. So well satisfied is the proprietor in the perfect adaptation of this remedy to the before mentioned cases, that he has authorised his agents, in every instance to return the purchase money if unwelcome relief be not experienced. These Lozenges are so agreeable to the taste and mild in their effects, that children and others may be induced to take them, after rejecting the usual nauseous remedies.

They are put up in a neat tin box, and may be carried in the pocket by gentlemen travelling or at home. Price, 50 cents a box.

Prepared only by J. S. HARRISON, Apothecary, 256, Essex street, Salem Mass. For sale in this town by

Hallowell, F. SCAMMON, Augusta, TAPPAN & LADD.

CELEBRATED HORSE POWDER

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses foundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light meal of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

Prepared and sold by A. T. PERKINS, GARDINER, MAINE.

PRICE 37 1-2 cents.

We the undersigned having examined the Recipe for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M. D.

D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powder prepared by James Bowman of Gardiner Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, Gardiner.
J. D. GARDINER, Gardiner.
SAMUEL HODGDON, Pittston.
BENJ. HODGES, Augusta.
JOHN H. ELDRIDGE, Augusta.

Notice.

THE Subscriber gives notice that he has sold to A. T. Perkins, Druggist, at Gardiner Me. the sole right, and true Recipe for Manufacturing the celebrated Horse Powders, and can recommend them to the Public as a safe and sure Medicine for which they are designed.

JAMES BOWMAN.

None genuine unless signed by A. T. Perkins in his own hand writing.

I have the Sole Agency for manufacturing and selling at wholesale and retail Bowman's Celebrated Horse Powders, from the true Recipe, so justly and highly esteemed; a liberal discount to those who buy to sell again.

The Subscriber has the sole Agency for the sale of Shaw's Horse and Ox Liniment, and keeps constantly on hand at wholesale and retail; a liberal discount to those who buy to sell again, all orders for the Liniment addressed to the subscriber will be promptly attended to, packed in boxes free of expense.

Physicians and Citizens wanting Medicines on the sabbath, can get them by Calling on B. Shaw Jr. at the Gardiner Hotel.

GROCERIES.

Souchg. Tea, Old Hyson Tea, Young Hyson Tea, Imperial Tea; H. B. Sugar, St. Croix Sugar, Lump Sugar, best double ref'd. Loaf Sugar, Crushed Sugar, white Brazil, do.; St. Domingo and Java Coffee; gr'd. Pepper, gr'd. Cinnamon; Cassia in nutts; Cloves; Nutmegs; Mace; Real Cinnamon; Chocolate Shells; Bakers Cocoa; Chocolate; Box Raisins; Bloom Raisins; Cask do.; Smyrna Raisins in Boxes; Sultan Raisins; Currants; Prunes; Figs; Oranges; Lemons; Almonds; Shagbarks; Shelled Almonds; Eng. Walnuts; Filberts; Castania Nuts; Macaroni; Apples; Kegs of Butter, Crackers; Dutch Cheese Pine Apple Cheese; Rice; Split Peas; Cold Water Crackers; Sperm Candles; Mold Candles, Dip. Candles; Poland Starch; Castile Soap; White Bar Soap; Brown Soap; Fancy Soaps for the Toilet; Shaving Soap; Rose Water; Sweet Oil in flasks and Bottles; Citron; Lemon Syrup; Robinson's Patent Pearl Barley; Robinson's Patent Grouts; Oat Meal; Sage, Tapioca; gr'd. Rice; Arrowroot; Irish Moss; Ginger Root; gr'd. Ginger; Pure Ginger; Preserved Ginger; Extract of Lemon; Anchovies; Reading Sauce; China Soy; Walnut Ketchup; Mushroom Ketchup; Guava Jelly; Raspberry Jam; Honey; Currant Mass; Currant Jelly; Fine London gr'd. Mustard; Boxes gr'd. Mustard; Tamarinds; Mixed Pickles in Bottles; Pickled Mangoes; Pickled Gherkins; do. Lobsters; do. French Beans; Pickled; do. Onions; Fresh Olives; do. Capers; Tomato Ketchup; Paoli Vinegar; Pepper-sauce; Dried Peppers; Cayenne Pepper; Salserris; Potash; Bottled Porter and Pale ale; Draft Ale; Sponge Blacking; Paste Blacking; Day & Martin's best; Am. and Spanish Cigars; Best Retailing Molasses; Sugar House Molasses Vinegar; Choice Selected Liquors for sickness; Choice Wines; such as Brown Sherry; Scilly Maderia; (old Wood House Brand); Champagne; Claret; Muscat; and dry Malaga Wines; Cognac Brandy; Holland Gin; Old port wine, St. croix rum, Scilly Maderia Wine Brown Sherry, Old Maderia, Old Irish whi-key, Monongehela whiskey, champagne wine in quarts and pints.

Loaf Salt, Blown salt in Bags, Roger's Sporting Powder, in cannisters, All sizes of Shot, a few prime cheeses, and a few hds. prime Retailing Molasses.

Also, a prime assortment of Ladies Gents, and Children's Shoes, Gents, Len, and Morocco Pumps, Ladies Kid and Morocco walking Shoes, do do Slippers, do do French Kid Slippers, Children's leather and Morocco Boots and Shoes, Ladies Gaiter Boots, a beautiful article. A prime assortment of Gent. Calf skin Boots and Shoes—Manufactured by Samuel Hale—also a prime assortment of Boys Boots and Shoes. Gents, Len, and Morocco dancing Pumps, Gents, Ladies and Children's India Rubbers.

WANTED:

In exchange for Goods,
500 bs. Flax-seed,
1000 " Potatoes,
1500 lbs. Bees Wax,
1000 yds. of all Wool, and Cotton & Wool Cloth,
100 lbs. of white and mix'd. wool-len Yarn,
500 bs. White Beans,—all of which the highest market prices will be given, and the lowest prices charged for Goods, Potatoes will be taken in exchange for Stoves if offered soon.

A. T. PERKINS, GARDINER ME.

To the Legislature of the State of Maine.

RESPECTFULLY represent the under- signed, that great inconvenience and much loss of property has been occasioned to lumber dealers upon the Kennebec River for the want of sufficient booms above Augusta in which to stop and secure logs. The dead and sluggish waters in Vassalboro' have been made to answer some little purpose, but accidents and losses are constantly happening, and especially in freshets, by the parting of the rope fastenings used to secure the rafts to the shore and the insufficiency of the other methods adopted to confine them there, and public accommodation calls loudly for the erection of permanent piers and booms, sufficient to afford at all times entire and perfect security for all logs and rafts placed within them. The undersigned having caused a survey of the river to be made, are satisfied such works may be constructed without injury to the navigation of the river or interference with any private rights whatsoever; and are willing to invest sufficient capital for the erection of works adequate to the wants of the community, provided an act of incorporation with suitable powers, allowing them to take reasonable tolls be granted for that purpose. They respectfully request therefore, that they may be incorporated for this purpose, by the name of the "Vassalboro' Boom Company" with authority to construct booms and piers from six mile falls to Farewell's Island in Vassalboro', so as to embrace within their works as much of said river upon the eastern shore thereof as they may find necessary or convenient, without interfering with the natural channel upon the west side of said River or the free passage of Boats, rafts, vessels and whatever else may be floated thereon—and clothed with all other usual powers granted to like corporations.

As in duty bound will ever pray,

JOHN G. HALL,
W. REDINGTON,
GREENLIEF WHITE.

The Skowhegan Sentinel, the Christian Intelligencer and Bath Enquirer, will publish the above 3 weeks and forward their bills to either of the petitioners.

NOTICE.

All persons having unsettled accounts of 6 months standing with the Subscriber are requested to call and settle the same without delay. And all persons having accounts or notes against the Subscriber which are due, are earnestly requested to present the same for payment.

A. T. PERKINS,
Gardiner, Oct. 14, 1836.

Compound Syrup of
ICELAND MOSS,

call the attention of Parents, while the above disease is so prevalent among Children, to the Compound Syrup of Iceland Moss, it having now been used for some time past, and given general satisfaction as a Medicine, it is confidently recommended for the cure of Coughs, Colds, Whooping Cough, Spitting of Blood, and all diseases arising from weakness of the breast and lungs. It is prepared from the Mucilage obtained from the Iceland Moss, (which has long been known and highly improved) in combination with other Medicines, which make the compound a very useful and highly valuable preparation, for all the above diseases, particularly at this season of the year, when changes of weather are so common, and all are subject to Coughs, Colds, &c. Prepared by E. Hutchings & Co. Baltimore, and for sale by their agent, A. T. Perkins, Druggist & Apothecary Gardiner.

KENNEBEC & BOSTON STEAM
NAVIGATION CO.

Arrangements until further notice.

THE STEAM PACKET



NEW ENGLAND

NATHANIEL KINBALL—Master,

WILL LEAVE GARDINER, EVERY MONDAY AND FRIDAY at 3 o'clock P. M., and BATH at 6 o'clock P. M.

Leave LEWIS' WHARF BOSTON, FOR BATH AND

GARDINER,

EVERY WEDNESDAY AND SATURDAY at half past 5 o'clock P. M.

Carriages will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

FARE.

From Gardiner to Boston \$4.00, and Bath to Boston \$3.50, 1st class. Deck passengers \$2.00.

The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

AGENTS,

Messrs. T. G. JEWETT, Gardiner.
J. BEALS, Bath.
M. W. GREEN, Boston.
Gardiner, April 1, 1836.

GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Gould's shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould.—The subscriber keeps at his shop in Hallowell a good variety of Chimney Pipes, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, anything in their line.

JOEL CLARK JR.

Gardiner, April 15, 1836. 1y.

COMMERCIAL HOUSE
BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat. Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 28, 1835. 1f. 33.

TERMS OF PUBLICATION.

THE CHRISTIAN INTELLIGENCER will be published as heretofore, at Gardiner for two dollars per annum, payable in advance. If payment be not made more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless all arrears are paid up and a discontinuance expressly ordered, and no paper will be discontinued (except at the discretion of the publisher) while any arrears remain unpaid.

Any person procuring three subscribers, and sending five dollars in advance, shall be entitled to receive in full for the three; and any person sending nine new names and forwarding fifteen dollars shall be entitled to an additional paper gratis.

All letters relating to the business concerns of the paper, or communications intended for publication, must be directed (post paid) to the "Publisher of the Christian Intelligencer, Gardiner, Maine."

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